On the Friday within the eight-day period, or several days before this if the child is born on a Friday, two or three kola nuts are sent to the males of the town who are friends and relatives of the household, as well as to important persons of the immediate area. This serves as an announcement of the birth of a new member to the household, and as an invitation to the naming ceremony which takes place on the eighth day after birth.

The Naming

On the morning of the eighth day after birth the formal naming ceremony (su) takes place. As to all public gatherings, men and women come and go separately. The women, bringing food and flour, arrive in single file, senior women in front of junior in rank, and pass, eyes downcast, into the compound to the women's section. The ground millet flour allows the young wife to cook for her husband during the next few weeks without going through the arduous task of grinding millet. The women sit out in front of the hut of the mother chatting gaily and colouring their teeth, while the mother remains in her hut. The barber arrives to cut the face marks and remove the uvula of the child.

In front of the compound the men sit on either side of the entrance hut. On the left side (as you come out of the compound) a senior mallam, other mallams, and mallams-in-training, read the entire Koran by passing out several pages to each of the literates who have come for this purpose. On the right hand side of the entrance hut the men of the household sit on mats in order of seniority, with close friends or high status persons waiting patiently for the reading to finish and the name to be announced. All males usually contribute some money (two to five shillings varying up to one pound for high status visitors) as a token of friendship. The

443 With one
[442] exception,[1] locally produced items such as medical services, pottery,
[438] meat, and so on, do not have a wholesale organization. Goods not produced locally involve some supra-local organization. This is true of things like salt, textiles, kola-nuts and manufactured goods. As a general rule, locally produced goods and services are retailed by their producers or their close relatives. Thus a lady making pots might send a daughter to market to sell; but a pottery woman was never observed selling her wares to a middleman who would in turn retail them. The data given above on Ka'anami, the calabash maker, is another example of this general rule.

438 On the other hand, retailers of goods not produced locally
442 must have some operating social relationships with a wholesale source of
443 supply. This wholesale supply relation may vary from a specifically
571 economic one to a much more diffuse superior/subordinate relationship. The primary modes of behavioral interaction for all these relationships are bərzum (discipline-respect) and aman (trust).[2] Some examples may help to illustrate this point.

(a) Momadu Mandama (Momadu, the salt seller)

438 Momadu, a man of about fifty-five to sixty years of age,
442 has lived in Maguseri for seven or eight years. He comes originally
443 from Hadejia (to the west of Bornu) where he began selling salt for a

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[824] (1) Gworongo, the plant used by women for staining their teeth is pro-
[302] duced locally, but not in enough quantity in any one town to meet demand. Thus a few middlemen per market cycle collect the plants from producers and distribute them throughout the area covered by their own market cycles. They sell to both consumers and retailers.

(2) See above, pp. 57-68.